

04 Gen-la Dekyong Teaching Dorje Shugden

Monday 06-10-2025 Afternoon Teaching

Kadampa Practitioner through the teaching and reliance - uses adversities

We need to ask our self - when reading and rcving the instructions on transforming difficulties - do I really do this? we need to request DS blessings to do this more and more and more until we really have the mind elcoming adversities. We are training the mind in strength. We are strengthening our mind in kadam lamrim.

We need difficulties - there comes a time we need them because we want our mind to become stornger in realizations of su and tt

We can checkt bec intelcetulally we accept - in theory we do, but when there is a line for no difficulties and a line for difficulties which will we join? We want to become like our spi guide fearless - bec we use adversities as fuel on the path. Do I really believe that - do I really believe all the difficulties in my life are what makes me a real kadampa? The world needs us to be able to do this. Depressed and unhappy everyone does - we need to show different example - making suff meaningful. These are theguidlines DS is giving us. Transforming.

8 Steps:

“ We learn this is transforming adversities into the path by means of the method. If we use ... we are transforming adverse conditions into the path by means of wisdom.

There is no way for us to avoid difficulties they will continually come until we have no more their cause - we need to change our attitude. So we use them. This is an improtant phrase. as fuel to spur us on.

8 steps:

“ A person who accepts samsaric enjoyments but cannot accept suffering will exp many problems but a BS who accepts suff courageously will always be happy.

As we understood we are suffering because we are in Samsara - life controlled by delusion -

Samsara is a creation of our impure minds of samsara and samsara - misconceptions exaggerating our own importance. This is the engine house of our suffering. misconceptions.

“ Samsara is the creation of our impure mind of for as long as we have the cause in our mind we will continue to experience the effects of samsara and all its miseries.

right now we could not have gathered together better conditions to cut our own samsara and develop pure life

“ Lacking wisdom in life after life we have sought freedom from suffering through manipulating our samsaric world

we have been doing the same thing same method to become free

“ while neglecting to purify our mind.

We must work on our mind no matter what happens in our life our response must be adjusting our mind. That's the meaning of transforming. change mind to the better everything changes to the better.

“ while neglecting to purify our mind. now we emulate the wise and courageous attitude of the bodhisattvas and we view ... to spur us on ...

“ Buddhist practice is very gentle it is concerned...

So gentle Buddhist practice - just gently train the mind - continuously with our G's instructions and DS companionship.

“ If we use our suffering to develop and strengthen our Right Mind it becomes a wise councilor and a cause of spiritual realization.

VG uses the same phrase to describe suffering and DS - wise councilor.

Thinking in this way will even help us to reduce our pain bec our some practitioners are so skilled at they hope theri suffiring will increase ...

Think how strong that mind is - that is the m DS will help us to develop

“ only by training in D can we tarnsform our thoughts in such a positive way ... and turn to their friends for comfort. With D wisdom if we did not experience any adverse conditions it is unlikely bec it is difficult to develop a genuine wish for freedom while we enjoy

So true.

How to Transform Your Life:

“ Je gampopa was a young lay man he was happy married to a beautiful young woman ... bec of his deep attachment to his grief stricken. But his loss made him realize that death and suff are the very this encouraged him to seek p lib from samsara

No exception no choice from the lowes to the highest

“ first he relied later he met Milarepa and ... finally by sincerely practicing he became greate master... Thus we can see for a qualified D practitioners suff has many good qualities like a spiritual guide who lead them to ...

Shantideva:

“ Moreover suff has abandon non-virtue and delight in virtue

From Uni Compassion Book:

“ To transform adverse conditions by means of wisdom we recollect our wisdom und emptiness. Faced with any situation of suff or diff we remember that the three spheres we the suff and the objec or conditions are empty of inherent

existence. For example if we fall ill and experience pain we recollect... are all empty of inherent existence. We then focus single pointedly on emptiness for as long as possible.

“ adverse conditions are mere imputation by conceptually minds that label them adverse. they do not exist inherently. when our understanding of this

this sounds semantic - but it's not. DS helps re-labeling conditions. change the sticker. These will help us not be theoretical kadampas because they are as confused and depressed as the rest of the population - intellectual does not solve problem. instead through trust in Wisdom Buddha DS these conditions are favorable.

We are all here because of difficulties in our life - looking back on it we can appreciate this was the spiritual path.

If you find suffering hard to make meaningful - we need more blessings. We can accept difficulty if we have good reasons to do so. Suffering is coming anyway so it is good to find a reason to make it beneficial. We must show people that we found something that works. Our ability to keep a happy patient light hearted mind is an extraordinary example to show.

When Venerable Geshe was in LA some years ago and talking to the community this question appeared:

Q. When we hear about war and terrorism how do we keep a peaceful mind?

A. This is a very good question. These days many people are concerned about this for this reason we need Dharma we have no power to pacify these things immediately. because this is society problem not the individual but we have and in particular we have many teachings on how to transform adverse conditions when society has big problems huge dangers the practitioners of training the mind make great progress why? because this problem is showing samsara's real nature. Normally we believe everything is very good ... but this now shows us the real nature of external development is deceptive and causes danger it becomes clear for us this is a good lesson we learn from this how Dharma is the Truth for me this helps this kind of problem now, I understand what is the real Truth nothing other than Dharma - Dharma says be peaceful seek happiness from the inside not outside solve your own problems pacify your own anger problem attachment problem inner problem all these difficulties and dangers teach us the disadvantages of impure life for us for Dharma practitioners very good we can learn Dharma we can improve our compassion they are we take all these as difficulties as lessons and improve our self unfortunately for the majority of the people - nothing - therefore we pray for them. We encourage them we try to teach them good things for example how to make their mind peaceful how to make themselves more kind how to respect others how to wish happiness for others the most important is to help them to control their minds and we pray for them. otherwise the world problems is difficult to solve. We stop worry it has no meaning. This is samsara's real nature what we should do is we need to improve our self internally become a better person become a pure being through developing realization then we will develop confidence in our ability to develop a peaceful mind so for Dharma practitioners there is no basis for

getting worried. we have many good opportunities of course the majority of people experience difficulties so with compassion we try to teach them and most importantly pray for them. We Buddhists believe that in reality (karma) of course there are problems but they are not permanent

I'd like to talk a little bit about not trying to improve samsara. Through VG kindness we want samsara to stop. It stops through the practice of the stages of Lamrim of Su and TT all suffering ceases and we help other people do the same. This is Buddhist aim. so we do not put energy into improving samsara we put energy into improving ourself and destroying samsara - the cycle of impure life appearing through samsara and samsara we want ceasing this. we don't put energy into improving samsara that's what other organizations do.

When I think about what I need to share - thinking what are we not clear about? I ask VG what would you like me to teach. I am like a flute through which our guru's wind can give teaching. so I thought sometimes we get confused we are little mixed between ordinary ways of thinking trying to improve samsara and actual D instructions which cause samsara to cease. We say " Through the virtuous collect may everyone experience the happiness of humans and gods and quickly attain Enlightenment .." Why would we want life controlled by delusion to remain? for ourself for everybody? we want no suffering every. We dedicate that samsara will be extinguished to disappear. The method is D then VG said - D comes from D centres therefore organizing D centres is the method to destroy samsara. most other organizations are methods to improve samsara they are different for as long as we remain in samsara there is no opportunity to have happiness the method this comes from D centres from our Kadampa D centres come programs everything comes they are like diamonds. if there is no D centre no teaching programme without D centres it is impossible for Buddhism to flourish like priceless jewels that bestow ultimate benefit. We are the benefactors of future generations. If we in this generation work hard to establish qualified D centres then future generations will be able to who shall have made it possible to receive such benefits? it would be us therefore we are benefactors of future generations. our activity if we were to give millions of pounds to others they would receive only temporal benefit by offering them they will experience these benefits not just in this life but in life after life most organizations are established to improve samsara but in reality they never the only organizations that reduce samsara are D centres most people do not understand this but those who study D continuously understand this. When we realize how important that development of D centres we will also realize how important it is to give energy to improve try but don't worry.

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